

# BOSTON RECORD

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## RELIGIOUS.

### CONCEALMENT OF OPINIONS.

Much complaint has been made, and many unkind epithets have been imposed upon the Pamphlet and the Spirit of the Pilgrims, because they have stated that the Unitarian clergy of this region were formerly in the habit of concealing their peculiar opinions, and made their way into the churches of New-England by a cautious reserve in regard to doctrinal theology. This is simply a question of fact, and ought to be treated as such. Instead of throwing out general and bitter complaints of a bad spirit in the works alluded to, those interested ought to support the fact alleged. To our own minds this evidence is perfectly satisfactory. It consists, for the most part, of fair and full quotations from the writings of leading Unitarians, who were themselves the agents in introducing Unitarianism, and who frequently assert the fact in terms as strong as any which the language can furnish.

We fully believe that had Unitarianism come into New-England openly and undisguised, it would never have prevailed to any extent; and we have reason to believe also, that the same sort of concealment is still practiced in some of our country parishes, and that many pious and orthodox people are held in bondage by it. The men interested may call this prudential, and consider themselves justified in taking care not to offend old prejudices; we do not doubt that this has been the feeling of many clergymen, and that, had not the subject been warmly pressed of late, it would have been their feeling still. We, however, consider the practice entirely wrong, and shall do all in our power to expose and break it up. The following sentences on the subject we copy from the Spirit of the Pilgrims for August. For aught that we know, Mr. Greenwood himself has always been open and fair, and an enemy to all disguise. For a Boston Unitarian he treats his opponents very respectfully and handsomely, and he ought to be well treated in return.

Extracted from a "Memoir of Rev. S. C. Thatcher,"

by Rev. F. W. P. Greenwood.

Of the Sermon by Mr. Thatcher, at the Dedication of the New South Church, entitled, "An Apology for Rational and Evangelical Christianity," Mr. Greenwood observes, "It (the Sermon) became a general topic of conversation; and while by one portion of readers it was praised, as an able and lucid exposition of liberal and intelligible Christianity, and a calm and manly defence of those who had embraced such a faith, it was denounced by another portion, as advancing principles subversive of what they called the peculiar and fundamental doctrines of the gospel. The weak were alarmed at they knew not what; the bigoted were surprised at the avowal of nonconformity; the cautious shook their heads and intimated their doubts; while they who had observed the signs of the times, and who knew what they believed, rejoiced that the time had arrived, when religious opinions could be fairly and openly discussed, when reason was to be permitted to come out into the light, and men could maintain that their minds were their own."

After finding some fault with the discourse, as speaking too much in the tone of apology, and as containing "too much of the peculiarities of Unitarianism," he existed, they ought to have been known. It was best for all sides that they should be known, and that an end should be put to a state of things which was an improper, disagreeable, and from its nature a temporary one. The time may be easily remembered when, in our religious world, there was nothing but distrust on the one side, and fear and evasion on the other; when the self-conceited theologian looked away on the suspected heretic, and the object of his suspicion answered him with circumspection and hesitation. There is no necessity that this was the case. And how much better is it that there has been a change, and that we can now use language, as it was meant to be used, for the expression of ideas! And again it may be asked, How true is ever to be known, if her face is always to be kept under a veil? How are we to expect that our opinions are to be received or respected, if they are studiously thrust aside, and into the shade, as if we were ashamed of them? pp. 31-36.

This Sermon was delivered near the commencement of the year 1815, a short time previous to the publication of the pamphlet entitled "American Unitarianism."

### DR. JOHNSON ON THE ATONEMENT.

The following short view of the doctrine of atonement was communicated by Dr. Samuel Johnson to his friend Bowtell, and by him published in his life of Johnson, Vol. ii. p. 401.

"Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted, from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in scripture, 'The Lamb of God that taketh away the sins of the world.' To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual and irreconcilable detestation of moral evil. He might indeed punish, and punish only the offenders; but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shews evidently such abhorrence of sin in God, as may deter us from it, or strike us with dread of vengeance when we have committed it. This is effected by vicarious punishments. Nothing could more fully testify the opposition between the nature of God and moral evil, or more amply display his justice, to men and angels, and to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for DIVINITY itself, to pacify the demands of vengeance, by a painful death; of which the natural effect will be, that when justice is appeased, there is a proper place for the exercise of mercy; and that such propitiation shall supply, in some degree, the imperfections of our obedience, and the inefficiency of our repentance. For, obedience and repentance, such as we can perform, are still necessary. Our Saviour has told us, that he did not come to destroy the law, but to fulfil; to fulfil the typical law, by the performance of what those types had foreshadowed; and the moral law, by precepts of greater purity and higher exaltation. THE PECULIAR DOCTRINE OF CHRISTIANITY, IS, THAT OF AN UNIVERSAL SACRIFICE, AND PERPETUAL PROPITIATION. OTHER

PROPHETS ONLY PROCLAIMED THE WILL AND THE THREATENINGS OF GOD. CHRIST SATISFIED HIS JUSTICE.

### "NEW-ENGLAND FOREFATHERS."

From Mr. Everett's Address at Charleston, June 25, 1828.

Try our fathers by the only fair test, the standard of the age in which they lived; and I believe that they admit a very good defence, even on the point where they are supposed to be most vulnerable, that of religious freedom. I do not pretend that they were governed by an enlightened spirit of toleration. Such a spirit, actuating a large community made up of men of one mind, and possessing absolute power to compel the few dissenters to conform, is not so common, even at the present day, as may be thought. I have great doubts, whether the most liberal sect of Christians now extant, if it constituted as great a majority as our forefathers did of the community, and if it possessed an unlimited civil and ecclesiastical power, would be much more magnanimous than they were in its use. They would not, perhaps, use the scourge, or the halter;—humanity proscribes that altogether, except for the most dangerous crimes; but that they would allow the order of the community to be disturbed, by the intrusion of opposite opinions, distasteful to themselves, I have great doubts. With all the puritanical austerity, and what is much more to be deplored, the intolerance of dissent, which are chargeable to our fathers, they secured, and we are indebted to them for, two great principles, without which all the candour and kindness we may express for our opponents, go but a short step toward religious freedom.

If we would, on a broad, rational ground, come to a favorable judgment on the whole, of the merit of our forefathers, the founders of New-England, we have only to compare what they effected, with what was effected, by their countrymen and brethren in Great Britain. While the fathers of New-England, a small band of individuals, for the most part a little sequestered in the great world of London, were engaged, on this side of the Atlantic, in laying the foundations of civil and religious liberty, in a new Commonwealth, the patriots in England undertook the same work of reform in that country. There were difficulties, no doubt, peculiar to the enterprise, as undertaken in each country. In Great Britain, there was the strenuous opposition of the friends of the established system; in New-England, there was the difficulty of combining with Scotland, out of which Ireland, and striking terror into the continental governments; the latter were forming a frail Union of the New-England Colonies, for immediate defence, against a savage foe. While the "Lord General Cornwall" (who seems to have picked up this modest title among the spoils of the routed Aristocracy,) in the superb flattery of Milton,

Guided by faith, and glowing fortitude,  
To place and truth his glorious name had ploughed,  
And on the neck of crooked fortune proud  
Had reared God's trophies,

our truly excellent and incorruptible WINTHROP was compelled to descend from the chair of state, and submit to an impeachment.

And what was the comparative success?—There were, to say the least, as many excesses committed in England as in Massachusetts Bay. There was as much intolerance, on the part of men just escaped from persecution; as much bigotry, on the part of those who had themselves suffered for conscience' sake; as much unreasonable austerity; as much sour temper; as much bad taste;—As much for charity to forgive, and as much for humanity to deplore. The temper, in fact, in the two Commonwealths, was much the same; and some of the leading spirits played a part in both. And to what effect? On the other side of the Atlantic, the whole experiment ended in a miserable failure. The Commonwealth became successively oppressive, hateful, contemptible; a greater burden than the people, on whose necks it was raised. The people of England, after a struggle of thirty years duration, allowed the General, who happened to have the greatest number of troops at his command, to bring back the old system—King, Lords, and Church,—with as little ceremony, as he would employ about the orders of the day. After asking for thirty years, What is the will of the Lord concerning his people; what is it becoming a pure church to do; what does the cause of liberty demand, in the day of its regeneration?—there was but one cry in England, What does General Moxk think, what will General Moxk do; will he bring back the King with condition or without? And General Moxk concluded to bring him back without.

On this side of the Atlantic, and in about the same period, the work which our fathers took in hand was, in the main, successfully done. They came to found a republican colony; they founded it. They came to establish a free church.—They established what they called a free church, and transmitted to us, what we call a free church. In accomplishing this, which they did not so distinctly foresee, what could not, in the nature of things, in its detail and circumstance, be anticipated,—the foundation of a great, prosperous, and growing republic. We have not been just to these men. I am disposed to do all justice to the memory of each succeeding generation. I admire the indomitable perseverance, with which the contest for principle was kept up, under the second charter. I reverence this side idolatry, the wisdom and fortitude of the revolutionary and constitutional leaders, but I believe we ought to go back beyond them all, for the real framers of the Commonwealth. I believe that its foundation stones, like those of the Capitol of Rome, lie deep and solid, out of sight, at the bottom of the walls—Cyclopean work—the work of the Pilgrims—with

nothing below them, but the Rock of Ages. I will not quarrel with their rough corners or uneven sides; above all, I will not change them for the wood, hay and stubble, of modern builders.

### ROMANISM IN THE UNITED STATES.

NO. XII.

Mr. Editor,—From the brief sketch that I have given, of the state of popery in the Union, it appears that the western States are becoming the principal theatre of popish operations. But how does it happen, that the papists boast so much of the rapid progress of their sentiments in New-England, and tell us so little respecting their success at the west? "We know of no part of the Union," says the Catholic Miscellany, "in which our church promises so well as in New-England. If I look for no famous legend, intelligent, patient, and unyielding examination." Again speaking of the bishop of this diocese, the same editor remarks, "The success, which has attended his efforts in New-England appears to have given him new elasticity."

After diligent inquiry, however, by correspondence and otherwise, I have ascertained, to my own satisfaction, that the number of protestants of every class and description, who have openly avowed their preference for Romanism within the limits of New-England, during the last five years is very small; and the number of those who have become papists, "after intelligent, patient and unprejudiced examination," would not, I verily believe, equal the number of New-England states. No intelligence is not the soil in which the superstitions of Rome can vegetate and thrive; when the human mind, fettered by ignorance, will not read and cannot think, then springs forth popery in all its rank luxuriance.

But my inquiries respecting the progress of Romanism in some of our western states, have led to a different conclusion. Popery at the west is no doubt gaining ground. The emissaries of the pope are silently, but in many cases effectually, infusing the poison of their superstition into the minds of the young and the old, in the Great Valley. Churches are erected, colleges, nurseries & schools established, from all which it is evident, that the papists have pretty confident expectations of controlling the future destinies of our country, by getting into their hands the education of the rising generation in that vast territory, whose political influence is soon to preponderate in the legislative halls of the nation.

The bishops and priests, in their letters to their patrons and friends in Europe, give most encouraging representations of the rapid spread of popery in this new country. They tell them of the "numerous conversions of heretics," of the success of their schools and seminaries, of their public disputations with protestant ministers, which always result in the total discomfiture and disgrace of the latter, of the great eagerness of protestants to hear catholic sermons, and to send children to their schools, &c. These letters have been published at Paris, and, contrary perhaps to the expectations of the papists here, have found their way across the Atlantic. They contain a particular account of what has been done, in now doing and what may be done in the Mississippi valley, if suitable men, able and kindhearted, and to send children to their schools, &c. 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ference between Mr. Hunt and the enemies of freedom, viz. that while the one is in the subject to which Mr. Hunt has referred, and opposed all efforts at emancipation, the other supported the general object which the friends of liberty contemplated. The enemies of freedom, who talked perpetually about liberty and the British Constitution, were like the great monopolists—they held the blessing with a tight hand themselves, but would let no one else share in its benefits. They thought it too precious and too delicate to stir abroad, and therefore they would keep it all at home—the interests of their own party, and the maintenance of their own ascendancy, was the whole liberty about which they prattled. The friends of the Society advocated gradual emancipation, because they wished emancipation to be safe and effectual. But this was not the gradual emancipation of their opponents. The gradual emancipation of the latter consisted in standing still, or in retrogression. But he (Mr. B.) was for going on; he was for going on judiciously, and safely, and successfully, and go on we certainly should, and go on we certainly must, notwithstanding the impediments thrown in our way, and the opposition and clamor which was raised against us. The hon. gent. sat down amidst loud cheering.

## INTELLIGENCE.

### THE BURMAN MISSION.

The Mission to this empire, in its varied circumstances, is replete with events which deserve to be considered with adoring reverence of an all-presiding Providence. It seems, in its origin and in all its progress, to make an inveterate demand on the Baptists, to support it with untiring liberality. It was originated by a valued man of God, who, after his entrance on a Missionary life, became one of their denomination. His companion, the deservedly beloved Mrs. Judson, entered on the same Mission in agreement with his views. They mutually laboured and suffered together, till a most trying dispensation of Providence, Mr. Judson's cruel imprisonment, seemed to threaten the life of both. God, however, preserved her to be a ministering angel to him in his dreary prison, till he finally obtained his full liberty. But his sufferings, instead of weakening his heart from the Mission, seemed to have endeavored to him his labour amongst the Burmans; for in one of his latest letters, he asks all who are "interested in the success of the Burman Mission, to remember him and his associates at the throne of grace, and to pray that they may be "led into the paths of mortification and death," and thus become acquainted with the mysteries of the divine life." Here seems to be no calculation for a cessation of his work, or for ease and indulgence. This gloomy prospect presented by his imprisonment, and the daily fear that his life would be taken, created much sympathy amongst us, and inspired many prayers. And in due time, God sent deliverance. His imprisonment, and the cruel inflictions on his person, appeared to be dark events at the time. But perhaps we may see even now, that it has been over-ruled for good. Can we not say, that it has convinced us more forcibly of the want of zeal in the support of Missions? and of the great necessity of ardent and persevering prayer?—We may hope that it has had this effect. God has tried us thus with adversity. He is now proving us with prosperity, and granting remarkable successes to our Missions in Burmah. Let us not be high-minded, but fear. As a more generous spirit is now excited, let us be earnest with God that it may be continued. And as the Baptist Board have lately sent two reinforcements to Burmah, let us feel that our labour of love for the Burmans has but commenced. Our sense of dependence on God must lead us to diligence and to liberality, hoping for his blessing. But little is yet done. Let us feel, therefore, that much is yet to be done, and to be done by our denomination. Why should we not, according to our numbers, be as laborious, as untiring, and as persevering in Missions, as any other body of Christians on the globe?

The particulars which follow are from the Baptist Magazine for the present month. By Mr. Judson's Journal of Nov. 22, 1829, we learn that the Missionaries have finished the Old—a work in which they had been closely engaged more than a year. They have also prepared for the press several smaller works, viz.:

1. The Catechism of Religion. This has already passed through two editions in Burmah.—It has also been translated and printed in Siamese, and translated in Taling or Peguise.
2. The view of the Christian Religion, thoroughly revised for a 4th edition in Burmah.—It has also been translated in Taling and Siamese.
3. The order of worship of the Burman church.
4. The Baptismal Service.
5. The Marriage Service.
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8. A Catechism of Astronomy.
9. A Catechism of Geography.
10. A Table of Chronological History, or a Register of principal events from the creation to the present time.
11. The Memoir of Mee Shway-ee.
12. The Golden Balance, or the Christian and Buddhist systems contrasted. This has been translated in Taling.

The Gospel of St. Matthew was also translated in Siamese by Mrs. J. and is now translating in Taling by Mr. Mauppe, our assistant in that department, under the inspection of Mrs. Wade.

Two more females have been baptised, and four European soldiers also have joined the little church in the English 43d regiment. The principal person of the Hindoo branch of the church, of six numbers, who has acted as interpreter, has given his brethren by his fidelity. At Rangoon, five more have been baptised, three men and two women. One, who had requested baptism, was suddenly called away by death.—Mr. Boardman has baptised three more Karens at Tavoy. Moung-Ing, a native preacher, not being successful at Amherst, has gone to Rangoon. His wife, who has grieved the church by immoral conduct, is suspended from communion. This is the first case of church discipline, that has occurred among the native members.

Mr. and Mrs. Boardman have been called to a heavy trial, in the death of their eldest child, Sarah, who deceased June 12, 1829. They found much sympathy from several English gentlemen, and others, who kindly attended the funeral. Mr. Boardman has baptised three Indians from his boarding school. One is an Indo Chinese, 15 years of age. They read Burman, and are studying English, and the hope is cherished that they will be useful.

[Ch. Hatchman.]

### FROM THE CHIA. CHRISTIAN JOURNAL.

#### CHIOCTAW INDIANS.

Extracts from a letter from Rev. Cyrus Ringdon, to the Rev. J. L. Wilson of this city, dated Atoka, May 31, 1830.

"You know the course of public measures which are taken in regard to the Indians.—The Chioctaws feel that they are injured; and in consequence, it is probable that before many months have passed away, the Nation will be sold, and all our institutions broken up. A year or two at least, will bring about strange and trying events, as we may well fear.

"All the Chioctaw men in office are broken by the Mississippi law—all their laws and laws are broken. The Chioctaws have just had a vote of sixteen dollars imposed on them. Missionaries are also taxed.—None but free white men with certain qualifications, are considered as lawful voters in this state. What privilege is it to an Indian to be made the citizen of a Republic, when by his constitution he can have no voice? The poor Chioctaws have liberty. They

will not fight, nor can they undergo such laws. They love their country and have no wish to leave it.—Our hearts are at times much distressed, we cry to our Father on high and find comfort.

## BOSTON RECORDER.

WEDNESDAY, AUGUST 11, 1830.

### THE CHARITY OF RELIGIOUS FORBEARANCE.

Perhaps no accusation is more frequently brought against us, than that we are destitute of charity towards those who differ from us in religious opinion. If this were really the case, we should deserve the severe and cutting reproaches, which are so frequently cast upon us; for nothing can be more at variance with the spirit of true religion, than the indulgence of an uncharitable temper. In order to learn whether we are indeed guilty, let us endeavor to ascertain what that charity is, which the gospel requires.

Charity is a quality of the heart, and not of the understanding; it is a matter of feeling, and not of speculation. Doctrines may be true or false, but the affections only are charitable or uncharitable; and to speak of an uncharitable doctrine, in the literal sense of the words, is a mere perversion of language. If a man, by a diligent use of the best means of information within his reach, has come to a conclusion that certain doctrines are true, whatever those doctrines may be, so long as he cherishes love for his fellow men and earnestly desires their welfare, he is a charitable man, in the only proper and scriptural sense of the term. However lenient a man may be in his feelings, if he is an honest and bold inquirer after truth, he cannot always shape his opinions so as to conform to his wishes. If certain principles are fixed in our minds, we cannot, if we would, avoid believing the consequences which necessarily result from them; for this is a matter entirely within the province of the understanding, and over which the volitions have no control.

Accordingly, if we are convinced that the belief of a certain truth is essential to the Christian character, when we see one promptly and fully reject the truth in question, whatever may be our feelings or our wishes, it is impossible for us to believe that he is a real disciple of Christ. In forming our judgment of what is essential to the Christian character, there might have been something defective in our understanding, or something erroneous in our principles of reasoning; but, while we cherish kind feelings, there can be no want of charity. He who wishes to change our opinions, should begin at the foundation, and, by fair reasoning, convince us that our principles are erroneous; and not be continually reproaching us as uncharitable, while we feel that our souls are glowing with love, and panting for the best good of mankind; for how can one expect to convince a man of an error in opinion, by pertinaciously accusing him of a fault in practice, of which he knows he is not guilty?

Obviously as this course of remark is, it has frequently been overlooked, and men of the best feelings have been rudely assailed, merely because conscience has obliged them to think for themselves, and fearlessly to act according to their belief. The absurdity of the principle which would measure a man's charity by his religious opinions, may be made plain by a very slight examination. One man is fully convinced that a belief in certain doctrines is essential to Christianity; the necessary consequence is, that he cannot regard as Christians those who reject them. Another believes that some doctrines indeed are essential, but not so many, nor the same as the first, and thinks him very uncharitable, if, on this account, he exclude him from his communion. A third supposes nothing essential to religion but a belief in the existence of God, and deems both the former bigoted, if they refuse to acknowledge him as a religious man. A fourth believes nothing, and despises them all as unworshipped and fanatic, for supposing that any belief whatever is necessary to the character of a good man. And they all have equal ground for what they allege; for, on this principle, the least man believes the most charitable he is, and the atheist or universal skeptic is the only man who really possesses the gospel virtues of charity.

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[Ch. Hatchman.]

### FROM THE CHIA. CHRISTIAN JOURNAL.

#### CHIOCTAW INDIANS.

Extracts from a letter from Rev. Cyrus Ringdon, to the Rev. J. L. Wilson of this city, dated Atoka, May 31, 1830.

"You know the course of public measures which are taken in regard to the Indians.—The Chioctaws feel that they are injured; and in consequence, it is probable that before many months have passed away, the Nation will be sold, and all our institutions broken up. A year or two at least, will bring about strange and trying events, as we may well fear.

"All the Chioctaw men in office are broken by the Mississippi law—all their laws and laws are broken. The Chioctaws have just had a vote of sixteen dollars imposed on them. Missionaries are also taxed.—None but free white men with certain qualifications, are considered as lawful voters in this state. What privilege is it to an Indian to be made the citizen of a Republic, when by his constitution he can have no voice? The poor Chioctaws have liberty. They

will not fight, nor can they undergo such laws. They love their country and have no wish to leave it.—Our hearts are at times much distressed, we cry to our Father on high and find comfort.

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## POETRY.

## THE INSUFFICIENCY OF REASON WITHOUT REVELATION.

By JOHN DRYDEN.

Dim as the borrow'd beams of moon and stars  
To lonely, weary, wandering travellers,  
In reason to the soul: and as on high,  
Those rolling fires discover but the sky,  
Not light us here; so Reason's glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day,  
And as those nightly tapers disappear;  
When days bright round ascend our hemisphere;  
So pale grows Reason at Religion's sight;  
So dies, and so dissolves in supernatural light.

How can the less the greater comprehend?  
Or finite reason reach Infinity?  
For what could fathom God, were more than He.

## THE INSPIRATION OF THE SCRIPTURES.

By THE SAME.

Whence loth from Heaven could men unaided in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie?  
Unaided their pains, ungrateful their advice,  
Starving their gain, and martyrs their price.

Then for the style, majestic and divine,  
It speaks no less than God in every line;  
Commanding words, whose force is still the same,  
As the first that produced our frame,  
All faiths besides or did by arms ascend;  
Or sense indulg'd has made mankind their friend:  
This only doctrine does our hearts oppose;  
Ufied by Nature's soul, in which it grows;  
Cross to our interests, curbing sense and sin;  
Oppress'd without, and unobtain'd within;  
It thrives through pain, its own tormentors tire;  
And with a stubborn passion still aspires.  
To what can Reason such effects assign  
Transcending Nature, but to laws divine;  
Which in that sacred Volume are contain'd;  
Sufficient, clear, and for that use ordain'd?

## MISCELLANY.

## THE SABBATH.

House of Commons—May 25.

Mr. Hobbhouse presented a petition signed by seven or eight thousand of the Journeymen Bakers of London, Westminster, Southwark, and the towns and villages within 10 miles of the Royal Exchange, praying that the law which now permitted dinners to be baked within certain hours on a Sunday, might be altered; for that as it now stood, the petitioners were unable to observe the Sabbath with that degree of strictness, which as Christians, they desired.

Sir T. Baring gave his support to the petition, coming as it did from a body of the Christian subjects of this country, who were anxious to observe the Sabbath in a proper manner. It was a great evil, that men of the present time did not observe the Sabbath in the manner their duty required; and when any body of them desired to be able to do so, the legislature ought to do their utmost to gratify the wish. An admirable letter of a Right Rev. Prelate had lately been printed on this subject, and in his opinion, that letter reflected the highest credit on the Right Rev. author.

Mr. Hume was directly of the reverse opinion. No inquiry nor consideration was necessary, nor could the House afford any remedy to the alleged evil. To legislate on it would be most useless, and he hoped the House would be better employed than

Mr. Alderman Wood presented a similar petition from seven or eight thousand Bakers of London and the parts adjacent, praying for the repeal of the existing law, by which they were compelled to bake dinners within certain hours on a Sunday, and were thus prevented from attending divine service.

Sir T. Baring, in like manner, gave his support to this petition, and observed, that if we excluded Jews (he did not mean to say we were wise in so doing) because they did not like ourselves bear the name of Christians, we ought to show by our conduct that we had more than an empty title to that name.

## THE NAME OF CHRISTIAN.

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St. Peter, "If any man suffer as a Christian, let him not be ashamed;" that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of *Christian* denotes an unhappy race of outcasts and wanderers; while that of *Greek* bespeaks an oppressed, and persecuted, and unhappy, a superstitious and immoral people; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city; that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men, a name, in which the civilized world rejoices and exults; and which, in every nation, and in every condition of life, may be made, by the grace of God, a title to the inheritance of the saints in light. — *Br. Bloomfield.*

## A CHRISTIAN SPIRIT.

The following article is from the editor of the Zion's Advocate, a Baptist paper published in Portland. It respects the Rev. Mr. Robertson, Episcopal Missionary to Greece.

"The religious community in this place were, last week, gratified with a visit from Mr. Robertson, Episcopal Missionary to Greece. Mr. R. has been out to ascertain the state of the country. He sailed from America Dec. 31, 1828, and arrived at Malta, in the short period of thirty days. After visiting the principal cities of the island, he made a tour through the principal cities of the Morea; then visited Smyrna where Mr. Brewer has since established his residence, and returning, arrived in this country on the 4th of February last. He has since received a designation from the Missionary Society of the Protestant Episcopal Church in America, as their Missionary to Greece, and expects to sail for the scene of his future labors, early in autumn.

"At 5 o'clock on Thursday afternoon, Mr. R. addressed the scholars of the several schools in town, who had assembled to the amount of 400 or 500, in the meeting-house of the 21st Congregational parish. With much simplicity and kindness, he presented a number of facts and anecdotes, well adapted to interest and instruct children. At half-past seven, the same evening, he delivered a discourse at St. Paul's church, after which a collection was taken for the mission.

## A REASON WHY THE TURKS DESPISE CHRISTIANITY.

In many heathen countries, some of the worst obstacles which a missionary meets with are the contempt of Christianity as the prejudice against it, which the people feel, from having observed the immoral lives of such from countries nominally Christian, or from the unmeaning ceremonies, the bigotry, and the manifest hypocrisy of professing Christian ministers and churches. The heathen, and so do the Mohammedans, easily see that such a religion has no good effect on the temper and conduct of its professors. In many cases they see that those who make the loudest pretensions are the worst men. This is eminently true in respect to some sects around the Mediterranean. Mr. Dwight remarks—

It is interesting to notice the changes that are taking place in the Turkish empire, and to contemplate them in their connection with those more important changes in religious belief, and practice which we hope by and by to see effected. The Turkey, as a body, have never yet seen any thing like a fair exhibition of Christian character. Who

can wonder that they should look down with contempt on the mummery and nonsense, in the shape of religious rites, which they every where see in the professing Christian churches of this country; especially when they also see that the most exact performance of these rites does not restrain from the grossest crime? To-day (Good Friday) has been a high-day with the Catholics here, and I could not but feel, when I saw some Turks laughing at the ceremonies they witnessed, that they were in the right, and had reasonable ground for prejudice against such a religion as this. And is this the only representation of the Gospel which they will ever have? Shall they never see pure Christianity acted out in life, clothed with all its simplicity and power? Such an example would have influence whenever exhibited. It was chiefly, the good life, and holy conversation of Martin that gave him influence among the Mohammedans of Persia; and the name he has left behind him is not that of an acute reasoner and sound philosopher, but simply that of a man of God. When such examples are multiplied in these Mohammedan countries, we may hope to see the Gospel winning the hearts even of Mussulmans to God.

We have made arrangements to leave here next Monday for Constantinople. We prefer going by land, because we can with more certainty calculate the time; the passage by water being very uncertain.

## LABORS OF A CHRISTIAN MINISTER.

It is not easy to estimate the usefulness of a man in public life, whose numerous relations bring him into contact with his fellow men, in a great variety of circumstances. A minister of the gospel, especially at this day, is not an insulated individual, whose influence is limited by parochial bounds. His presence, counsel, example, prayers, give shape, tone, direction, energy to public institutions for enlightening the human species, alleviating its sufferings and extending the empire of holiness. It is, indeed, no slight honor, to be permitted to lead and build up a single branch of the church of God. To see the number of believers multiplied, and converted sinners joining themselves to the people of God, as a fruit of his labors, is an adequate reward for the pastor's most arduous toils, and for all the solicitude, with which his anxious bosom is afflicted. And yet the increase and edification of his peculiar charge, may be but a small part of the good, which is to be traced, more or less directly, to his instrumentalities. — *[Payson's Memoirs.]*

## DESTITUTE CHURCHES.

There is too much of a disposition prevailing among us, for every one to build a church at his own door; and substantial churches are often weakened and cut up, by a spirit of indolence and pride prevailing among brethren, where location requires them to ride four or five miles to worship. This injurious custom should receive more attention, and be more discontinued. When a few brethren reside in a neighborhood together, but at some distance from the church, let them maintain their neighborhood meetings of conference and prayer, but let them not ask to be set off as a church, (unless they dwell in some village or populous place,) for such a request, if granted, will, in most instances, except the church be very large, result in serious embarrassment both to the church and the pastor, and often in the removal of the latter, for the want of support for himself and family. — *[Bap. Reg.]*

## From the N. Y. Evangelist.

MESSRS. EDITORS.—I have been in the habit, lately, of hearing some of my Christian friends represent it as the duty of every good man to pray in faith for the salvation of all men, and urge to the performance of that duty by assurance that if it should be performed, the request would be granted, and all men would be converted. I have a difficulty to propose; it is this:—Christ, in his human nature, was a perfect pattern for us. It is our duty to pray in faith for the salvation of every individual, it was his duty. But he did all his duty, and therefore prayed in faith for the conversion of every individual. But the prayer of faith is always granted, according to this new theory; therefore every individual since Christ came in the flesh, has been converted. But this conclusion is contrary to fact. Will not some of your correspondents who adopt the new theory, be so kind as to help me over this difficulty? — *QUESTIONS.*

For the Boston Recorder.—I am greatly pleased with it, as it presents several attractive characters of eminent scholars, divines and statesmen, all of whom are orthodox, and it is presented to young persons as examples of commendable piety. The writer is supposed to be an Episcopalian, although no sectarian spirit is found in the volume. I think this book far preferable to the many which set fictitious characters before children as examples, and wish a hint could be taken from this to furnish like commendable successions of biographies. There is nothing that so effectively preaches to the heart and life, as living models. — *Boston, July 19, 1830.*

## DUTY OF GRAND JURIES.

The following article, calculated for the northern of New York, will serve, without essential variation, for all our cities. It is the duty of these bodies to take cognizance, and presentment make, of all nuisances that disturb the peace or endanger the morals or safety of the people. If a rendezvous for gamblers exist, and be informed against, a bill is found; if disease is apprehended from any obstruction in a river, or road, resort is had to the law of the land. Now, thousands, and tens of thousands of nuisances exist in this country, called tipping shops, where destruction to soul and body is sold by the quart and gill. What nuisances are greater, or more numerous? The law protects them, while inferior nuisances are dealt with without mercy. Is this strict and impartial justice? Look to it legislators, and conservators of the peace. — *[Evangelist.]*

## DISSECTION IN CONNECTICUT.

By a law of the Legislature of this State, passed in May last, "the bodies of criminals who are or shall be confined in the Connecticut State Prison, and shall die in said Prison, who have no known relations, shall, with the approbation of the Directors of said Prison, be at the disposal of the Medical Institution in this State, to be used for advancing medical science in this State, and shall at all times be subject to their order; and also the bodies of persons capitally punished, under sentence of the law, at the discretion of the Court before whom the conviction of such persons takes place." The same law enacts a heavy penalty of not more than \$2000—nor less than \$200—for opening the grave or tomb of a deceased person, for the purpose of dissection, or any surgical or anatomical experiments. All professors, teachers and lecturers in any college, academy, school, or medical institution, are forbidden to perform any anatomical or surgical experiments on the bodies of deceased persons, until they shall have given bonds of \$1000, conditioned that the bodies on which they may operate have not been disinterred, &c. And the penalty for doing this before giving bonds may be \$2000. — *[Ch. Watchman.]*

## WASHINGTON CITY.

The Capital, President's House and Public Offices, which were destroyed by the British in 1811, cost 1,200,000 dollars. The rebuilding of the Capital has cost 1,644,000 dollars; of the President's house 301,000 dollars; of the Public Offices 63,000 dollars. The Capitol, where Congress and the Supreme Court hold their sessions, is nearly one mile and three quarters from the President's house, contiguous to which are the offices of the Secretaries; the General Post Office is between.

The government has received from the sale of public lands in Washington about 700,000 dollars, beyond the cost of the lands, and the building lots unsold are estimated at 350,000 dollars. In addition to these lots, the United States own 541 acres, consisting of "reservations" of entire squares, or larger sections of ground, which were purchased at the rate of 66 dollars and 67 cents per acre. These reservations are estimated at 740,000 dollars, or 1360 dollars per acre.

## TEMPERANCE CAUSE IN G. BRITAIN.

A friend has put into our hands the first number of a little monthly publication, entitled "The Temperance Society Record," which has just been commenced at Glasgow, Scotland, and is to be devoted to the discussion of principles, and the communication of intelligence relating to temperance. We copy from it the following article on the "Origin of Temperance Societies in Great Britain."

[N. Y. Obs.]

It is, we presume, known to most of our readers, that the earliest efforts in the cause of Temperance Societies in Scotland, were made so lately as the month of October last. A few friends in different places, whose minds had long been painfully impressed with the destructive ravages intemperance was making amongst the laboring part of the community, and the universal prevalence of drinking customs throughout all classes in society, had heard of the existence, and reported success, of societies for temperance in America, and met together to consult whether any practical effort could be made in Scotland. Lectures were delivered publicly, in different places, by John Dunlop, Esq. of Greenock, one of the justices of the peace for Renfrewshire, and committees were formed in several places for collecting information on the subject, and laying it before the public. Societies were subsequently formed at Greenock, Kelvindock, and Glasgow. The committee of the Glasgow society immediately proceeded to diffuse information, by printing a very large number of tracts, bearing upon the evils of intemperance, and exhibiting the remedy proposed by the formation of Temperance Societies, based upon the principle of entire abstinence from ardent spirits, and a very restricted use of other intoxicating liquors. About 140,000 of these Tracts have already issued from the Glasgow press, besides Mr. Dunlop's Essay on National Intemperance, three large editions of Beecher's Sermons on Temperance, and two editions of Notices of Drunkenness, by a Medical Practitioner, published by individuals friendly to the cause. Editions of Beecher's Sermons have also been printed at Dundee, at Bradford, in Yorkshire, and in Ireland.

The result of the information thus widely diffused has been the formation of a considerable number of societies throughout the country, and a very general excitement, in almost all parts of Scotland, on this subject. Circulars have very recently been addressed to the different societies, requiring returns as to the number of members in connection with them, and other particulars relating to their origin and progress. From the shortness of the time for making these returns, we are only able, in the present number, to give a very general statement, and must content ourselves with the names of the places where societies are understood to have been formed, and the number of members, so far as information has reached us.

[Here follows a list of 26 towns, containing 3,335 members, and 10 towns from which no returns had been received.]

Besides these, societies have been formed, we believe, in about fifteen other places, of which no official intimation has been given. In our next number, we hope to be able to report with greater precision.

Several societies have been formed in different parts of the country, on the principle of allowing the moderate use of ardent spirits; these, however, are not included in our enumeration, experience having proved that they will effect nothing. Some of them have been already broken up, and constituted anew on the principle of entire abstinence. They quickly found that there was no possibility of drawing a line of demarcation—that moderation was entirely a relative term, and that what was moderate to one man, was excessive to another—that there were disputes taking place with regard to the conduct of the members, and therefore finding the system would not work, they have come to the practical conclusion, that to effect any good at all, the societies must be constituted on the principle of entire abstinence from distilled spirits, and having reformed themselves on this principle, their operations are now harmonious and successful.

Public meetings have been held of the societies at Greenock, Glasgow, Paisley, Laris, Bonhill, Kelvindock, St. Ninians, Dunfermline, Campsie, Duntocher, and some others, attended in general, by crowded and attentive audiences. Lectures and addresses have also been delivered in many towns and villages where no societies are yet organized, but where they are in process of formation. The total number of members in Scotland, we believe, considerably exceeds 4,000.

In Ireland, the cause is advancing most steadily, combining a large portion of talent, and rank, and influence, in the members of the different societies. The number of societies in the sister island, at present, is from 50 to 60, containing about 3,500 members. The societies have formed, and powerful and successful advocate in Professor Edgar of Belfast, a great many ministers are members of the societies, and some of the first physicians in the country have lent their willing aid, both in private, and from the press.

In England, the cause is but in its infancy. We have heard of several societies already formed; but the public mind has not yet been roused to the consideration of the importance of the subject, nor has information been diffused to any great extent, as to the nature or existence of Temperance Societies. Individuals, however, in different parts of the country, are busily scattering intelligence; and a large supply of tracts has been voted, by the committee of the Glasgow and West of Scotland Society, to be dispersed through the principal towns.

We hope, ere long, to have cheering intelligence to communicate from that quarter. A flourishing society has been established at Bradford, and another smaller society at Thirsk, in Yorkshire, on the principle of entire abstinence from ardent spirits; the former with three churches of England and three dissenting clergymen amongst its members, and the committee have already printed an edition of Beecher's Sermons, besides printing and circulating a great many thousand tracts. We trust this is but the forerunner of many more.

## From the N. E. Palladium.

Port Wine.—The recent importation into New-York of some port wine, or, as it has been called, "Ethereal Burgundy," has given rise to many attempts at wit, and some at misrepresentation; and the latter, being easier, have been more successful. A writer, in a New-York paper, undertakes to state some facts "for the information of those who may not understand the whole affair." The friends of temperance, he says, had been accused of inconsistency because they used wine, which is well known to be, universally adulterated, more or less, with brandy. It was in vain that the friends of Temperance discarded the common use of these wines, to avoid the appearance of this evil. Their opponents still urged that this "brandy and wine," was still used by many of them, for the sacramental purpose, and that the vow of total abstinence from distilled spirits was deliberately broken, even at the table of holy communion. The public press had treated with these common use of these wines, to avoid the appearance of this evil. Their opponents still urged that this "brandy and wine," was still used by many of them, for the sacramental purpose, and that the vow of total abstinence from distilled spirits was deliberately broken, even at the table of holy communion. The public press had treated with these

The writer seems to indicate that the opposition to the use of pure wine comes chiefly from the green and orange, who make their living by adulterating it. He says—"This importation will form a new era. The use of mingled wine and brandy was doubtless an evil. The opposition, for once, were correct; and they have driven the friends of temperance to a high and safe ground, which they will maintain. Cavillers will be exposed, if not silenced; they can neither 'sneer' nor 'sneer' without self-contradiction. Liqueur dealing, hitherto wrapped in mystery from the eyes of the people, and just beginning to be exposed, will continue to be investigated. The phenomenon of pure wine will remind the public that the common

wines are not pure. The matter will not rest. And the time will come when a little wine mixed with much water, some cider, sustained by alcoholic distillation, neutralized by poisonous acids still more destructive, thickened with gum arabic, and colored with logwood, will cease to be palmed off upon a credulous community for the pure juice of the grape. But it will not be done without some outcry from those whose craft is in danger."

## NEW BOOKS.

Lessons for Infant Sabbath Schools with a plan for conducting an Infant Class. The Juvenile Speaker, by Samuel Putnam, author of "Analytical Reader," &c. William's New-York Annual Register for 1830, containing an Almanac: Civil and Judicial List with Political, Statistical, and other information respecting New-York and United States.

The Fruits of the Spirit, being a comprehensive view of the principal graces which adorn the Christian Character. By J. Thornton. For sale by PERKINS & MARVIN, 114 Washington St.

JUST Published, an Address delivered on the 28th of June 1830, the anniversary of the Arrival of Governor Wentworth at Charlestown. Delivered and published at the request of the Charlestown Lyceum. By Edward Everett.

Lessons for Infant Schools: with a plan for conducting an Infant Class.

No. 1. Reflections on War, by a Layman. Second Edition. An Address delivered at North Yarmouth, April 28, 1830, before the Cumberland Co. Temperance Society. By Solomon Adams, Cor. Sec. of the Society. For sale by PERKINS & WILLIAMS, 114 Washington St.

IN THE PRESS—THERENT ANDRIA. Notable illustrative Cramore Wallace, in Union Juvenile Academy.

The above is intended to supply in part a defect in the present course of classical study, in the country in which no drama is read at school or in college. The text is taken from a carefully expurgated edition.

A new edition of WALKER'S NEW LATIN READER, with translations on the Hamiltonian or Bolmarian plan. RICHARDSON, LORD, & HOLBROOK, Publishers.

PAYSON'S MEMOIR—2d Edition enlarged.

CROCKER & BREWSTER, 47 Washington-street, Boston, have just published, and for sale, MEMOIR OF THE REV. EDWARD PAYSON, D. D. late Pastor of the Second Church in Portland, Me. A new edition, revised, augmented and enlarged. By Rev. Asa Cummings, Editor of the Christian Mirror. Embellished with a likeness.

"This Book cannot be 'devoured at once.' It is too rich—too full of solid nourishment to be read, at least by a student, at one or two, or three sittings. Like the 'Life of Brainerd,' it will be regarded as a glowing commentary on the peculiar spirit of the Bible—as a lively illustration of that vital godliness which distinguishes the genuine Christian from the formalist and the hypocrite, as much as from the pagan or the Mahometan.

The 'Life of Payson' is more than any similar work yet published, to form the character of the future pastors of our churches. It will find its way into every corner of our land, and even pass over oceans, to impart a new impulse to the private virtues of the Christian, and the public duties of the minister of the Gospel. It is destined to be a larger life, and more extended usefulness than was the person of its illustrious subject. Every minister, nay, every Christian ought to possess it—and learn from it, what the pastor ought to be—in his family—in his family—in the family of the bed side of the sick and dying—and on his own bed of death! Subjects these, on which this volume gives the best because the clearest and most forcible instruction, such as he who reads cannot fail to understand—and if he obeys, cannot fail to receive the plaudit, 'Well done, good and faithful servant.' — *Boston Recorder.*

C. & B. have in press, the Second Volume of Wilson's Lectures on the Evidence of Christianity, containing the Lectures on the Internal Evidence of the Christian Religion. — *July 28.*

PAYSON'S LIFE—New Edition. Just Published and for sale by PERKINS & WILLIAMS, No. 9, Cornhill.

MEMOIR OF THE REV. EDWARD PAYSON, D. D. late Pastor of the second church in Portland, Me. By Asa Cummings—Second Edition—With a Portrait. — *July 28.*

RELIGIOUS FREEDOM.

STUART'S LETTER TO CHANNING. A Letter to William E. Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Prof. of Sacred Literature in the Theological Seminary, Andover. For sale by PERKINS & WILLIAMS, No. 9, Cornhill.

JENKINS ON THE SABBATH.

THREE Sermons on the obligations, duties and blessings of the Sabbath, which are added Remarks on the report made to the house of Representatives of the United States, March 1830, on Sabbath Mails. By CHARLES JENKINS, pastor of the third Congregational Church, Portland, Me.—Just received and for sale by PERKINS & MARVIN, No. 114 Washington Street. — *July 28.*

MEMOIR OF REV. LEVI PARSONS. First missionary to Palestine from the U. States: containing sketches of his early life and education, his missionary labors in Asia Minor, and Judea, with an account of his last sickness and death. Second edition. Containing two discourses in defence of Missions and Revivals of Religion. Written in Palestine and now first published. Also extracts from a farewell address delivered before the Society of inquiry upon the subject of Missions, &c. Andover, September 1817. Compiled and prepared by REV. DANIEL O. MORTON, A. M.—Just received and for sale by PERKINS & MARVIN, No. 114, Washington Street. — *July 28.*

## CATALOGUE OF BOOKS.

For sale at the Depository of the Massachusetts Sabbath School Union.—No. 17 Cornhill, Boston. Mass. S. S. Union's Publications. The Bible Class Book, Nos. 1 and 2, by Fish and Abbott. Conversations on the Bible, by Erskine. Bayly's Mission. " " Ceylon do. " " Sandwich Island do.

Juvenile Memoirs. Material Instruction, or the History of Mrs. Murray and her children. Memoir of Seth Burroughs. The Child's Bible. Charles's young man. Missionary Geography, or the Progress of Religion traced round the world. Parent's Monitor and Teacher's Assistant, 2 vols. Sabbath School Treasury, 2 vols.

Select Members of the Society of Individuals, 2 vols. The Standard Family, or history of the Am. Tract Society. A Short Account of Robert Cutts Whidden.

Miscellaneous. Abolition of the African Slave Trade, by the British Parliament, abridged from Clarkson, 2 vols.

Memoirs of Horace Bushnell. do. do. Rev. Thomas Scott, abridged for Sabbath Schools.

Customs of the Jews.—Sketches of Oxford County. Story of Paradise Lost, for children.—Scriptural Selections. Asa's Shorter Catechism, illustrated by appropriate Anekdotes.—Isabella Campbell.

Advice to a Young Christian, on the importance of aiming at an elevated standard of piety; (by a Village Pastor.) Life of the Rev. Philip Henry.—Do. of Rev. John Brown.

In addition to the above, there is for sale at the Depository upwards of four hundred other books of various sizes, all suitable for Sabbath School Libraries.

July 11. C. C. DEX, Agent.

## MEDICAL LECTURES.

DARTMOUTH COLLEGE. The autumnal course of Lectures at the New-Hampshire Medical Institution for the present year will commence August 26th, and continue 13 weeks. Lectures from four to six daily.

Anatomy, Surgery, and Obstetrics. By Dr. Mussey. Theory and Practice of Physics, Physiology, and Materia Medica. By Dr. Oliver.

Chemistry, Pharmacy, and Natural Philosophy.—By Professor Hale.

Lectures on Medical Jurisprudence.—By the several Professors.

Surgical operations performed gratuitously before the class. For several years, the classes have had the opportunity of witnessing a considerable number of capital operations.

The anatomical museum, already extensive, and carefully adapted to the purposes of instruction, will receive valuable additions, collected by Dr. Mussey during the present season in Europe. The Library also, will be enriched with books and plates by the same means.

Dart. Col. Hanover, N. H. July 1830.

July 21. 6w

## INSTRUCTION IN MUSIC.

E. T. COOLIDGE, offers his services as a teacher of the ORGAN, PIANO FORTÉ, and SINGING. For terms, please apply at his residence, No. 13, Le Grange Place.

Refer to Mr. LOWELL MASS.

Piano Fortes tuned at short notice. — *July 14.*

## PREPARING FOR THE PRESS.

AND will soon be published by PERKINS & MARVIN, Memoirs of Rev. HENRY MARTYN from the last London Edition, with an accurate likeness—and additional Notes furnished by an American Editor. — *July 28.*

## HOPKINS' ACADEMY.

The full term of this institution situated in the pleasant village of Hadley, will commence on the first Wednesday of September next, under the instruction of EZEKIEL RICE, A. B. Preceptor.

Miss MARY DWIGHT, Sec. Proceptor, with such other assistants as may be necessary.

The branches usually pursued in similar institutions, including French and Painting, are taught in this Academy. The Academy is furnished with a good Philosophical and Chemical Apparatus and Globes.

Tuition from \$3 to \$3.50 per quarter.

Board, including washing, lights, &c. may be obtained in the most respectable families for \$1.50 per week.

Hadley, August 1830. Aug. 4.

## PIANO FORTES.

MANUFACTURED and for sale at No. 402 Washington Street, (opposite the Boston Market), and warranted to give satisfaction, or the purchaser may have his money refunded by N. B. Piano Fortes tuned as above. — *August 1.*

## NEW GOODS.

EDWARD J. LONG, No. 21 & 23 Cornhill, (late Market-street), will open this morning a complete assortment of—

European, French, and India Dry Goods, from the Boston and New York auctions, which will be run off exceedingly low.

E. J. L. would observe to his friends and customers that from arrangements he has lately made, he shall be constantly receiving Goods of every description in his line from the above sources, and for the interest of purchasers in saying that it will be for the interest of purchasers to call.

Brown and bleached Sheetings and Shirtings constantly on hand, by the bale, piece, or yard, as low as can be purchased in this city. — *July 11.*

## MAYNARD &amp; NOYES.

No. 13, and 15, Cornhill, (late Market Street).

HAVING recently received from various sources, fresh supplies of articles in their line, are enabled to offer to purchasers, at wholesale and retail, on favorable terms a large assortment of—

DRUGS and MEDICINES, SURGEONS' INSTRUMENTS, CHEMICAL ARTICLES, PERFUMERY, SOAPS, COLGNE WATER, BRUSHES, THERMOMETERS, HULL'S TRUSSES, &c.

M. & N. continue to manufacture SOPA, ROCHELLE, and ALBIDITZ POWDERS, INK POWDER, and LIPID INK, of superior quality, as usual.

MEDICINE CHESTS, kept up with suitable directions. Physicians' Prescriptions, and family Medicines put up with care. — *May 26.*

## CHAIR STORE.

Nos. 55 and 57 Cornhill, (late Market Street.)

WHITNEY